



THE SUFI MOVEMENT

“MENTAL PURIFICATION”

A synopsis of this subject — dealt with more fully by Hazrat Inayat Khan in VOLUME IV of the SUFI SERIES, published by Barrie & Rockliff, London, for the International Headquarters of the SUFI MOVEMENT, Geneva.

(Study of the Volume itself is recommended)

Quotation from one of the chapters on "INSIGHT" from the book "MENTAL PURIFICATION", Volume IV, THE SUFI MESSAGE OF HAZRAT INAYAT KHAN.

"The day will come when man will live a fuller life, a more complete life of high ideals and great principles, when feeling in man will be as much awakened as reason. When that day comes the knowledge will be spiritual knowledge, not book-learning. One can feel everywhere, in colleges, in societies, in clubs, in any of the professions, that every person is seeking directly or indirectly for some knowledge; man feels that there is a knowledge which is more real. Every person seems to be disappointed with his experience of life. He may be most successful in the world, it does not matter. He may be a rich man, he may have a high position, but he is disappointed, he is longing for something which will satisfy him. What is it? It is not outside. It is within himself. He will find it on the day when he awakens to the reality of life. Once a soul is awakended to the reality of life, all other things matter little. What matters is that he understands clearly that what satisfies within."

MENTAL PURIFICATION

Inasmuch as it is necessary to cleanse and purify the body, so necessary, or perhaps even more necessary, is it that the mind is cleansed and purified. All impurity causes diseases as well as irregularity in the working of the physical system. The same applies to the mind. There are impurities belonging to the mind which may cause different diseases, and by cleansing the mind one helps to create health both in body and mind. By health I mean the natural condition. And what is spirituality but to be natural?

Mental purification can be done in three different ways:

STILLING THE MIND

The first way is the stilling of the mind, because it is very often the activity of the mind which produces impurities. The stilling of the mind removes impurities from it; it is like tuning the mind to its natural pitch. The mind can be likened to a pool of water; when the water in the pool is undisturbed, the reflection is clear; and so it is with the mind. If the mind is disturbed, one does not receive intuition, inspiration, clearly in it. Once the mind is still it takes a clear reflection, as the pool of water does when the water in the pool is still.

This condition is brought about by the practice of physical repose. By sitting in a certain posture a certain effect is created. Mystics in their science know of different ways of sitting in silence, and each way has a certain significance. And it is not only an imaginary significance; it produces a definite result. I have had many experiences of how a certain way of sitting changes the attitude of mind. We happen to sit in a certain way and we feel restless; and we happen to sit in another way and we feel peaceful. By stilling the mind with the help of a certain posture, one is able to purify it.

BREATHING

The second way of purifying the mind is by the way of breathing. It is very interesting for an Eastern person to see

how sometimes in the West in their inventions, people unconsciously apply the principles of the mystical realms. They have a machine which sweeps carpets while sucking up the dust. This is the same system inside out: the proper way of breathing sucks up the dust from the mind and ejects it. The scientist goes so far as to say that the person exhales carbon dioxide; the bad gases are thrown out of the body by exhaling; the mystic goes further, saying it is not only from the body, but from the mind also. If one knew how to remove impurities, one could remove more than one would imagine. Impurities of mind can be thrown out by the right way of breathing: that is why mystics combine breathing with posture. Posture helps the stilling of mind, breathing helps the cleansing of mind; these two go together.

ATTITUDE

The third way of purifying the mind is by attitude: by the right attitude towards life. That is the moral way and the royal road to purification. A person may breathe and sit in silence in a thousand postures, but if he does not have the right attitude towards life, he will never develop; that is the principal thing. The right attitude depends on how favourably one regards one's own shortcomings. Very often one is ready to defend one's own faults and errors but one does not have that attitude towards others. One takes them to task when it comes to judging them. It is so easy to disapprove of others! It is so easy to take a step further and to dislike others and then take a further step still and to hate others. And when one is acting in this manner, one does not think one does any wrong. Although it is a condition which develops within, one only sees it without; all the badness which accumulates within one sees in another person. Therefore man is always in an illusion: he is always pleased with himself and always blaming others. And the extraordinary thing is, that it is the most blameworthy who blames most. But it is expressed better the other way round: because one blames most, one becomes most blameworthy.

There is beauty of form, of colour, of line, of manner, of character. In some persons beauty is lacking, in other persons there is more of it: it is only the comparison that makes us think that one person is better than the other. If we did not compare, then every person would be good. If we looked more carefully we should see the beauty that is in that other one too. By a wrong attitude, therefore, a person accumulates in his mind undesirable impressions coming from people since no one in this world is perfect. Everyone has a side which can be criticised and wants repairing. When one looks at that side, one accumulates impressions which make one more and more imperfect because they collect imperfection; and then that becomes one's world. And when the mind has become a sponge full of undesirable impressions, then what is emitted from it is undesirable also. No one can speak ill of another without making it his own; because the one speaking ill of others is ill himself.

Thus the purification of the mind, from a moral point of view, should be learned in one's everyday life; by trying to consider things sympathetically, favourably, by looking at others as one looks at oneself, by putting oneself in their position instead of accusing others on seeing their infirmities. Souls on earth are born imperfect and show imperfection, and from this they develop naturally, coming to perfection. If all were perfect, there would have been no purpose in their creation. And manifestation has taken place so that every being here may rise from imperfection towards perfection. That is the object and joy of life and for that this world was created.

Purification of the mind therefore means to purify it from all undesirable impressions: not only of the shortcomings of others, but one must arrive at that stage where one forgets one's own shortcomings. I have seen righteous people who have accused themselves of their errors until they became error themselves. Concentrating all the time on error means engraving the error upon the mind. The best principle is to forget others and to forget ourselves and to set our minds

upon accumulating all that is good and beautiful. There comes a time in the life of a man when he can see some good in the worst man in the world. And when he has reached that point, though the good were covered with a thousand covers, he would put his hand on what is good, because he looks for good and attracts what is good.

THE PURE MIND

The pure mind does not create phenomena but is a phenomenon itself. Mind can be likened to water. Even to look at a stream of pure water running in all its purity is the greatest joy one can have, and drinking the pure water is so too. And so it is with the mind. Contact with the pure-minded is the greatest joy; there emanates from them a purity, a natural purity, which is not man-made but belongs to the soul and gives one the greatest pleasure and joy.

There is a saying that a pure-minded person very often seems too good to live and appears to be devoid of common sense; that very often the pure-minded seem not to belong to this world. It is true; but it is not the fault of the pure-minded; it is the fault of the wicked world. That world has gone from bad to worse. Anyone who shows purity of mind begins by being an outcast and appears to be incapable of doing whatever he may attempt. But what does it matter? One can just as well be pure-minded and wise at the same time. The pure-minded can also work in worldly matters as thoroughly, as capably as a worldly man; and the one without the pure mind may be able to make a success in the world, but not an everlasting success. There is no principle upon which success and failure is based. It is not true that one must be good and honest and pure-minded in order to be successful, very often the opposite is more true but very often dishonesty and lack of purity of mind bring great failure upon one. The more you think about it, the more it will prove to you that success and failure depend on the attitude of mind.

Sometimes he who is developing mentally by mental purification may have to undergo small sacrifices, minor failures. But these are only a process towards something really substantial, really worthwhile. If he is not discouraged by a little failure, he will certainly come to a stage when success will be his. Purity of mind sets free springs of inspiration which otherwise are kept closed. And it is through inspiration that one enjoys all that is beautiful, and creates all that is good for the joy and pleasure of others. Purity of mind is infectious too, and its effect creates purity in others.

The mind is a storehouse of all the knowledge one has accumulated by studies, by experiences, by impressions through any of the five senses. In other words, every sound, even once heard, is registered there; every form that our eyes have seen, even a glimpse of it, is registered there. And when our heart is pure it projects the light of the soul just as a light is projected from a searchlight. And the most wonderful phenomenon is that the light is thrown by the power of the will on that particular spot in the storehouse of the mind which we are wanting to find.

By the word "mind" I mean here what is often called subconscious mind. The storehouse I spoke of above is the subconscious mind. In that storehouse there are things and they live; all thoughts and impressions are living things. There is nothing in the mind that dies. It lives and it lives long; but when we are not conscious of it, it is in our subconscious mind.

All that is in the mind, all one has never thought about, all that one never troubles about, is there; and when one has leisure from worldly occupations, it all becomes living. At death comes leisure; after death the mind comes to greater life, a life more real than here. Death is an unveiling, the removal of a cover, after which the soul will know many things in regard to its own life and in regard to the whole world which had hitherto been hidden. Therefore the realization of what is said about heaven and hell which we have accumulated in our mind, in the hereafter will be our own.

Today our mind is in us; in the hereafter we shall be in our mind. And therefore that mind which is mind just now, in the hereafter will be the world. If it is heaven, it will be heaven; if it is another place, it will be the other place. It is what we have made it.

What we have sought after, we have collected. Even useless things take a form in the mind, as everything has a form. The mind even accumulates all such forms as sour, sweet, bitter, pungent, all the different tastes. We do not see them, but they are registered in the mind in a form distinguished by us. The eyes do not see the form, but the mind sees it actually in the same way as we had once tasted it. To the mind all these forms are intelligible in the same way, exactly the same as when they come through the different senses.

Various impressions remain in the mind after death. When different physical organs cannot hold the spirit any longer then they fail, and the spirit has finished with them. The body departs, the spirit remains. The spirit is as individual as the person was individual in the physical body. After the physical body has gone, the non-physical impressions are more distinct because the limitation of the physical body has fallen away. The physical body is a great limitation. When it has fallen away individuality becomes more distinct, more capable of working than on the physical plane.

UNLEARNING

It is most difficult to forget what one has once learned. Learning is one thing; unlearning is another. The process of spiritual attainment is through unlearning. People consider their belief to be their religion. In reality belief is a stepping-stone to religion. Besides, if I were to picture belief, it is just like a staircase that leads to higher realization. But instead of going up the staircase, people stand on it. People have made their belief rigid, and therefore instead of being benefitted by their belief they are going backwards. If it were not so, one would have thought that all the believers in

God, in truth, and the hereafter would be better than the unbelievers. But what happens is that they are worse, because they have nailed their own feet to their belief.

Spiritual attainment, from beginning to end, is unlearning what one has learnt. But how does one unlearn? What one has learnt is in oneself. One can do it by becoming wiser. The more wise one becomes, the more one is able to contradict one's own ideas. In the wisest person there is willingness to submit to others. And the most foolish person is always ready to stand firm to support his own ideas. The reason is that the wise person can easily give up his thought; the foolish holds on to it. That is why he does not become wise because he sticks to his own ideas; that is why he does not progress.

STEPS IN MENTAL PURIFICATION

Mental purification therefore is the only method by which one can reach the spiritual goal. In order to accomplish this *firstly* one has to look at another person's point of view. For in reality every point of view is one's own point of view. The vaster one becomes, the greater the realisation that comes to one, the more one sees that every point of view is right. If one is able to expand oneself to the consciousness of another person, one's consciousness becomes as large as two persons'. And so it can be as large as a thousand persons' when one accustoms oneself to try and see what others think.

The next step in mental purification is to be able to see the right of the wrong and the wrong of the right, and the evil of the good and the good of the evil. It is a difficult task, but once one has accomplished this, one rises above good and evil. One must be able to see the pain in pleasure and the pleasure in pain; the gain in the loss and the loss in the gain. What generally happens is that one is blunted to one thing and that one's eyes are open to another thing: that one does not see the loss or that one does not see the gain: if one recognises the right, one does not recognise the wrong.

Mental purification means that impressions such as good and bad, wrong and right, gain and loss, and pleasure and pain, these opposites which block the mind, must be cleared out by seeing the opposite of these things. Then one can see the enemy in the friend and the friend in the enemy. When one can recognise poison in nectar and nectar in the poison, that is the time when death and life become one too. Opposites remain opposites before one no more. That is called mental purification. And those who come to this stage are the living sages.

The third field of mental purification is to identify oneself with what one is not. By this one purifies one's mind from impressions of one's own false identity.

I will give an example. Once I was trying to help a person who was ill, who had rheumatism for twenty years. This woman was in bed; she could not move her joints. I told her, 'Now you must do this and I will come again in two weeks' time.' When I came after two weeks, she had already begun to move her joints. And I said, 'In six weeks I will come back.' And in six weeks, she got up from bed and had still greater hope of being cured. Nevertheless, her patience was not so great as it ought to have been. One day lying in bed she thought, 'Can I ever be cured?' The moment she had that thought, she went back to the same condition because her soul had identified itself with a sick person. For her to see her own well-being was impossible, she could not imagine that she would ever be quite well; she could not believe her eyes that her joints were moving; she could not believe it.

People can be well in their bodies but not in their minds. Very often they hold on to an illness which they could get rid off. And the same thing happens with misery. People who are conscious of misery attract miseries. They are their own misery. It is not that misfortune is interested in them, they are interested in misfortune. Misfortune does not choose people: people choose misfortune. They hold that thought and that thought becomes their own. When a person is convinced that he is going downward, he goes downward; his thought is helping him to sink.

Therefore, the third aspect of mental purification is to be able to identify oneself with something else. The Sufis have their own way of teaching it. Very often one holds the idea of one's spiritual teacher; and with that idea one gains the knowledge and inspiration and power that the spiritual teacher has. It is just like a heritage. The man who cannot concentrate so much as to forget himself and go deep into the subject on which he concentrates, will not succeed in mastering concentration.

The *fourth* mental purification is to free oneself from a form and have the sense of the abstract. Everything suggests to the eye a form: so much so that if the name of a person whom one has never seen is mentioned, one makes a form of him. This is a hindrance to attaining the presence of the formless: and therefore this mental purification is of great importance. Its purpose is to be able to think of an idea without form. No doubt this is attained only by great concentration and meditation, but once it is attained, it is most satisfactory.

And the *fifth* way is to be able to repose one's mind, in other words, to relax the mind. Imagine, after having toiled for the whole day, how much the body stands in need of rest; how much more then must the mind stand in need of rest! The mind works much faster than the body; naturally the mind is much more tired than the body. Not every person knows how to rest his mind and therefore the mind never has a rest. Then what happens after a while is that the mind becomes feeble; it loses memory, the power of action; it loses reason. If such infirmities as doubt and fear enter the mind, the person becomes restless; he can never find rest for at night the mind continues on the track of the same impressions.

The first step towards the resting of the mind is the relaxation of the body — one must accustom oneself to get power over, or to have influence on, one's circulation and pulsation; and one can do that with the power of thought and with the power of will together with breath. By will power one can

bring about a certain condition in one's body so that one's circulation and pulsation takes a certain rhythm, one breathes at will, slower or quicker. Relaxation does not mean to sit quiet; it is to be able to remove tension from one's system — from one's circulation, one's pulsation and one's nervous and muscular systems. If one is able to relax one's muscular and nervous systems at will, then the mind is automatically refreshed. Besides that, one must be able to cast away anxiety, worries, doubts and fears by the power of will, putting oneself in a restful state; this will be accomplished by the help of proper breathing.

The method for relaxation of the mind is first to make the mind tired; concentration is the greatest exercise one can give to one's mind, because the mind is held in position on a certain thing. After that it will relax naturally and when it relaxes, it will gain all power. What power, what inspiration comes as a reaction from the resting of the mind and what peace does one experience by it; how it helps the body and mind! The spirit is renewed once the mind has had its rest. Great magnetism is produced by having stilled and purified the mind.

SENSATION AND EXALTATION

One must be able to distinguish between the *subtle and the gross*. There is a verse in the Bible: 'It is the Spirit that quickeneth, the flesh profiteth nothing'. So what we call living is subtle, what is dead is coarse; in other words; what is dense is coarse, but what is fine is subtle.

Never before in any period of history was there such grossness and denseness as mankind shows today. And it has come about by the law of gravitation. When the consciousness is absorbed in the gross matter then a person gravitates towards the earth. When the consciousness is released from the gross matter then it soars towards heaven.

When a person tries to understand subtle things by mathematical calculations alone, he has come into the dense sphere. He does not want to become fine and he wants to make the spirit, which is the finest thing, gross and intelli-

gible. Therefore it is of the greatest importance for spiritual attainment to develop fine perception.

There are two experiences in life — one realm is sensation, the other exaltation and it is by these two experiences that one tries to experience happiness. But what is experienced by sensation or in the form of sensation is not necessarily happiness; that is pleasure.

Exaltation is something which the mystic experiences; there are different grades of exaltation. To the Sufi, the soul is a current that joins the physical body to the Source. And the art of repose naturally makes it easier for the soul to experience freedom, inspiration, power because it is then loosened from the grip of the physical body. As Rumi says in the Masnavi 'Man is captive on earth, His body and his mind are his prison bars. And the soul is unconsciously craving to experience once again the freedom which originally belonged to it.'

A moment of exaltation is a different experience at every level. The supreme exaltation is hinted at in the Bible: 'Be ye perfect even as you Father in heaven is perfect.' At all times, the knowers and seers have understood that there is a stage at which, by touching a particular phase of existence, one feels raised above the limitations of life, and is given that power and peace and freedom, that light and life, which belong to the Source of all beings. In other words, in that moment of supreme exaltation one is not only united with the Source of all beings, but dissolved in it: for the Source is one's self.

The Source is greater than we can put into words. It is all that is strong and powerful; it is beyond words and beyond our limited conception even to think of the Source, except that when we get greater inspiration, peace, joy, and magnetism, we appreciate things much better. In this way we may understand a little how great the Source must be. The greater we are, the closer we reach to that Source.

As much as we need sensation in life to make our experience of life concrete, so much or even more do we need exaltation in order to live life fully.

A higher aspect of exaltation is a moral exaltation — when we are sorry for having said or done something unpleasant, when we have asked forgiveness, when we have felt a deep gratitude, love, sympathy, pity, when we have realised our own limitation and smallness in comparison with the greatness of God: all these experiences lift man up. Exaltation is a purifying process. A moment's exaltation can purify the evil of many years.

A further aspect of exaltation comes by touching the reason of reasons and by realising the essence of wisdom; by feeling the profound depth of one's heart, by widening one's outlook on life, by broadening one's conception, by deepening one's sympathies and by soaring upwards to those spheres where spiritual exaltation manifests.

Those who experience these things do not need to tell people that they had this or that experience. It is the worst thing on the spiritual path to try and show oneself to be different from others; those who are really evolved are glad to act as everyone else acts. To novelists it seems beautiful to describe masters living in caves of the Himalayas, moving about in forests, but what is the use of those holy ones who never see, never experience from morning till evening the tests and trials of the dense world, where at every move there are a thousand temptations and difficulties at every moment of our life?

Every soul has a divine spark and therefore if there is any higher stage of human evolution it is for human beings. The great spiritual souls Krishna, Abraham, Moses, Jesus Christ, and Mohammed, have lived in the world, in the midst of the world and yet as exclusive and remote, as spiritual as anyone could be. With the evolution of the world, life is becoming heavier, more difficult, and these difficulties are increasing. It is very easy to be evolved in the seventh heaven but the mastery, the holiness, the evolution must be shown here on earth and exaltation experienced and imparted to others here on the earth is exaltation which is more worth while.

MASTERY — CONTROL OF BODY AND MIND

The purpose of life is to attain to mastery: this is the motive of the spirit, and it is through this motive, at the back of it, that the whole universe is created. The different stages from mineral to vegetable and from vegetable to the animal kingdom, and from animal to man, are the awakening of the spirit towards mastery. By using the mineral and the vegetable kingdoms and controlling the animal kingdom for his service, man shows in the first place that in him is awakened that spirit by which the whole universe was created.

His power of knowing, of understanding, of utilizing to the best advantage, is the sign of mastery. But at the same time there is one enemy that man has, and that enemy is limitation and the spirit of limitation is always a hindrance to realising the spirit of mastery and practising it.

The process of going from limitation to perfection is called mysticism. All pain and failure belong to limitation: all pleasure and success belong to perfection. Limitation and perfection are only conditions of the consciousness. When one is conscious of limitation, one is limited; when one is conscious of perfection, one is perfect.

The attainment of perfection requires control of body and mind. Firstly the *body* — a Hindustani poet says, 'If the purpose of creation could have been fulfilled by the angels, who are entirely spiritual, God would not have created man.' That shows that there is a great purpose to be accomplished by what is called the physical body for if without the physical aspect of our being the purpose of life could be accomplished, the soul would not have taken a physical body and the spirit would not have produced the physical world. Through the physical body the highest and the greatest purpose of life is to be achieved. A person only calls it his physical body in ignorance: once the knowledge has come to him, he begins to look upon it as the sacred temple of God.

There are five different aspects of the body to be mastered: *Health*, the possession of which is heaven and the absence of which is hell. It is health which enables man to be material as well as spiritual; its lack robs him of materiality

as well as spirituality. Another aspect of the physical existence is *balance* which gives control of the body. There is spiritual balance also, but this spiritual balance is attained by first balancing the physical body and its movements. The third aspect is the perfecting of our body, in other words, the *fineness*, the *sensitiveness*, of the body. A sensitive person who can appreciate music, who can respond to the beauty of line and colour, who can perceive fragrance, distinguish all these, it is he who is born with a spiritual temperament — it is not the material person who experiences life fully (it will take time for him to develop), it is the spiritual person who does so. With regard to the fourth aspect of our physical existence, man wrongly identifies himself with the physical body. The first thing to learn in the spiritual path is to recognise the physical body not as one's self, *but as an instrument*, a vehicle, through which to experience life. And the fifth aspect is the distinction between sensation and exaltation spoken of in the previous pages under this heading.

And so to attain perfection through concentration, the control and discipline of the body is most necessary and will-power is systematically developed by first disciplining the body. The body must sit in the prescribed posture, it should not become restless, tired by what is asked of it, but it should answer the demands of the person to whom it belongs.

After that comes the discipline of the mind. Mind according to the mystic, is the real man: the body is only a garb which man wears. The mind is independent of the body, but is enriched by the experience man gets through the senses. The mind is the invisible being of the body. It has its seat in the physical being and it is that seat which is called brain, as the seat of feeling is the heart. The brain is not mind, just as the piece of flesh in the breast is not the heart. Only, feeling is felt more deeply in the breast, and thought is made more clear in the brain.

The aspects of mind are the power of thinking (thought and imagination), memory, mind-control (the concentrating power), reasoning and feeling. Mind begins to live from the moment that feeling is awakened in it. Besides man's mind

has a still greater power, and that is the power of will, that can bring about change in conditions, in environments; it can have power over matter, over objects, over affairs; it can even work so wonderfully that one cannot explain it. The tendency to be worried and anxious over little things, to be restless, afraid, confused and sad without motive, come through lack of control over the mind. Yes: all weaknesses, errors, and mistakes that man makes against his own wish, all these come from lack of control over his own mind. Intuition, inspiration, revelation, all come when the mind is controlled. It is meant to be an obedient servant, just as the body is meant to become an obedient tool to experience life with.

CONCENTRATION, CONTEMPLATION, MEDITATION AND REALIZATION:

The whole of mysticism, of esotericism is based on the idea of *concentration*. The first grade of mystical concentration is the fixing of one's thought upon one object — when one concentrates on a dead object it has the effect of deadening the soul: when one concentrates on a living object, it naturally has a living effect. This concentration is achieved in three different ways. The first is by action. One makes a certain movement or performs an action which helps the mind to concentrate on a certain object. Another way is by the repetition of certain words by which one learns to think automatically of a certain object. The third way is with the help of memory. One collects things in one's memory and with them composes objects in order to concentrate on what one wishes.

The second grade of mystical concentration is *contemplation*. It is only when a person is advanced enough that he can contemplate; because contemplation is not on an object, it is on an idea. The difficulty is to make the mind obey and mystics therefore find a rope to tie the mind in a certain place — that rope is breath. For the mystic, breath is that current which carries the air out and brings the air in. The air is perceptible; the current is imperceptible. It is a kind of ethereal magnetism. Breath is the self, the very self of

man, it is not only the air which one exhales but it is a current which, according to mystics, runs from the physical plane into the innermost plane; a current which runs through the body, mind and soul, touching the innermost part of life and also coming back. One can say that breath is the soul and soul is the breath — it runs through body, mind and soul. Contemplation is the repetition of a certain idea, and this repetition materialises that idea — it is the continual repetition that creates that idea, which brings it into being in the physical world. One cannot arrive at this stage until one has accomplished concentration which is the first stage and one must proceed gradually towards the stage of contemplation.

The third stage is *meditation*. This stage has nothing to do with the mind. This is the experience of the consciousness. Meditation is diving deep within oneself and soaring upwards into the higher spheres, expanding wider than the universe. One communicates with the silent life — man begins to learn what can never be learnt by study, that the silent life is the greatest teacher and knows all things. It not only teaches, but gives that peace, that joy, that power and harmony which make life beautiful.

Realization is the result of the three other grades. This is a kind of expansion of consciousness; it is the unfoldment of the soul; it is diving deep within oneself; it is communicating with each atom of life existing in the whole world; it is realizing the real 'I' in which is the fulfilment of life's purpose.

The consciousness is the intelligence; the intelligence is the soul; the soul is the spirit; and the spirit is God. Therefore consciousness is the divine element; consciousness is the God-part in us. And it is through consciousness that we become small or great, that we become narrow or we expand.

In conclusion, spirituality is not a certain knowledge, spirituality is the expansion of consciousness. The wider the consciousness expands the greater is one's spiritual vision. And when once the consciousness expands so much that it embraces the whole universe, it is what is called divine perfection.

THE SUFI MESSAGE OF HAZRAT INAYAT KHAN

Volume I: The Way of Illumination; The Inner Life; The Soul, Whence and Whither? The Purpose of Life.

Volume II: The Mysticism of Sound; Music; The Power of the Word, Cosmic Language.

Volume III: Education; Rasa Shastra (views on sex-life); Character Building and the Art of Personality; Moral Culture.

Volume IV: Health; Mental Purification; The Mind World.

Volume V: A Sufi Message of Spiritual Liberty; Aqibat, Life after Death; The Phenomenon of the Soul; Love, Human and Divine; Pearls from the Ocean Unseen; Metaphysics.

Volume VI: The Alchemy of Happiness: 40 lectures dealing with life in all its aspects.

Volume VII: In an Eastern Rosegarden (5th edition).

Volume VIII: Sufi Teachings; a collection of lectures of great interest for students of Sufism.

Volume IX: The Unity of Religious Ideals.

Volume X: Sufi Mysticism; The Path of Initiation and Discipleship; Sufi Poetry; Art: Yesterday, Today and Tomorrow; The Problem of the Day.

Volume XI: Philosophy, Psychology, Mysticism.

Volume XII: The Vision of God and Man; Confessions; Four Plays.

GAYAN-VADAN-NIRTAN: Expressing the essence of Inayat Khan's Sufi Message in aphorisms, poetry and inspirational prayers.

Published by Barrie & Rockliff, London, for the International Headquarters of the SUFI MOVEMENT, Geneva.

Hazrat Inayat Khan, founder of the SUFI MOVEMENT in the West, lectured in Europe and U.S.A. from 1910 till 1927.

THE SUFI MOVEMENT IN SOUTH AFRICA
183 Campground Road
Newlands
Western Cape
7708 South Africa
Tel/Fax: (021) 6744717